

The Non-Subscribing Presbyterian.

No. 23.

MAY, 1909.

PRICE ONE PENNY.
rs. 6d. per annum, post free.

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Notes of the Month.



THE following letter has appeared in the *Glasgow Herald*. It is from Dr. S. A. Eliot, President of the American Unitarian Association, who recently visited many of our Churches in Great Britain:—

Sir,—My attention has been called, during a very brief visit to Glasgow, to a leader in the *Herald* of April 10th on "Religion in the United States." In the main the facts presented are accurate and the inferences just, but there is one extraordinary statement to which I beg leave to take exception. It is declared that "the Church of Emerson and Channing is dying or dead." Nothing could be more remote from the

fact. It is indeed a small body, but, with the possible exception of the Christian Scientists, the Unitarian Church is proportionately the most rapidly-growing Protestant communion in the United States. It numbers in its fellowship many of the most trusted leaders of the national life, including the President of the United States, the Chaplain of the United States Senate, the Presidents of several of the great universities, the leading men of letters and of science, and an extraordinary number of men distinguished in the public service. It is a Church not only of most honourable record but of great present significance and usefulness. Its own life is vigorous and progressive, and its principles of thought and conduct are diffused and recognised in the life of almost all the Protestant communions. A distinguished visitor from Great Britain, who had opportunity while in America of hearing many of the leading preachers of all denominations, publicly declared that in all his experience in American Churches he had really heard but one message. That message was Channing's. A great Bishop of the Episcopal Church promptly answered, "That is true. We all preach Channing."—I am, &c.,

SAMUEL A. ELIOT.

Dr. Eliot, in acknowledging a vote of thanks at the close of a Young People's meeting recently, said that just a little over a year ago he was taking a lunch

with the then President of the United States and three high State officials. Turning to his three colleagues, Mr. Roosevelt, with characteristic bluntness, said, "Now I want you men to tell me what you think about religion." Each of the three made a frank and candid statement of his faith, which, although they belonged to different States, curiously enough, amounted to the same thing, namely, belief in God, in Duty, and in Immortality. "You see, Eliot," said Mr. Roosevelt, "we all hold the religion of sensible men!" He (the speaker) related the incident to Mr. Taft during the recent Presidential campaign, when so much noise was made on account of Mr. Taft's religious views, at the same time expressing the fear that his being a Unitarian might militate against his chance of success. Mr. Taft, in reply, said, "Yes, there is no doubt a great deal of noise made about my Unitarianism, but you and I know that the majority of sensible Americans agree with us!" Really, added Dr. Eliot, we are a great body, and have a great future and a great destiny, if we are faithful.

Under this heading a month ago reference was made to the then prospective Triennial Conference at Bolton. It is now possible to speak of the latter as an accomplished fact, and to emphasise it as a great success. Favoured by fine weather, the meetings were well attended and the utmost enthusiasm was aroused, especially at the public meeting in the Town Hall, when more than a thousand people received stimulus and inspiration, not alone from the set speeches, which were all exceedingly good, but also from the opening and closing hymns. It must have been a positive revelation to visitors from other places to hear with what heartiness and true feeling a North of England choir could render familiar tunes. All who were privileged to be present will long remember the experience, and the highest praise which could be given to the different speakers is to say that the note

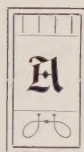
they sounded and sustained was in perfect accord with the musical part of the programme.

Yet magnificent and memorable as the public meeting was it was by no means the only notable feature of the Conference. Professor Henry Jones more than realised anticipations, contributing not only lucid thought and apt expression, but revealing a gift of humour and a grace of human condescension not always associated with the treatment of great philosophical themes. If he so exceeded his time limit as to leave no room for the promised discussion, it is only fair to say that he was not wholly to blame. He was in such complete sympathy with his audience, and delighted them so much by his manner as well as by his matter, that he received every encouragement to transgress, and no one was unwilling to pardon the transgression of one who pleased them so much. The contribution of Dr. Eliot was of a different character, and offered a complete contrast. Weighty, restrained, marked more by telling phrases than by flashes of fire, his sermon on "Practical Idealism" made its appeal in another way, and elicited a ready response from its numerous hearers.

If no particular mention is made of other contributions it is not because they were undeserving of praise. Some of them, notably that of the Rev. J. M. Lloyd Thomas on "The Wider Meaning of Modernism," were of a very high order. But no notice of the Conference would be complete which did not refer to the splendid arrangements so admirably conceived and carefully carried out by the Bolton friends, or which did not allude to the well-attended and most enjoyable *Conversazione* in the Town Hall. To meet old friends and to gain new inspirations—both these purposes were served by the social gatherings, which gave variety and interest to the more serious meetings on the programme.

THE STORY OF CREATION.—II.

BY REV. S. H. MELLONE, M.A., D.Sc.



ALL the criticism which can be brought against the Bible story of creation simply means that the Bible is not correct *as science*—as a scientific account of the creation. But what right has any one to use the Bible as a scientific text-book. This is not to use it but to abuse it.

It is the work of men whose knowledge was limited, but who were filled with one great over-powering thought—the entire dependence of creation on Almighty God, who breathes into all things the breath of life, and by whose will heaven and earth are moved.

The real value of the Bible story of creation is seen best when it is compared with similar stories current among nations kindred in race with the Jews—the Babylonians, for example. The Babylonian creation-story is similar in several ways to that of the Jews. It begins with a watery “chaos,” and mentions the creation of the earth first, then the stars, the divisions of time, and so on. In short, its scientific errors are similar to those of the Hebrew story. But what a difference in other respects ! According to the Babylonians, the gods were born one by one out of the primeval chaos. This occupied many ages, after which war began between the superior and inferior gods. The creation of the habitable earth was the outcome of this war. “Marduk, the god of light, prevailed against the goddess of the deep. He cleft her like a fish into two halves ; from the one half he made and covered the heavens. He drew a barrier, placed sentinels, commanded them not to let the waters pass.”

The Babylonian creation-story is a long one, written on clay tablets, many of which are still preserved. Though it ends with a hymn to Marduk the conqueror, which is worthy to be compared with some of the Psalms, yet it is full of grotesque extravagant mythology, of a kind suggested by the quotation we have just made.

The difference between the two creation-stories told among these two kindred peoples, is not a scientific but a religious difference. Instead of a welter of mythology about many warring gods we have the great thought of one infinite and omnipotent Will. The Hebrew begins and stays at a height which the Babylonian scarcely touched. Although in the beginning the earth was without form and void ; though in the beginning darkness and the deep seemed to divide all between them ; yet was it not all—for even then, *God was*. He did not come into being ; he did not win to sovereignty in fiercely contested battle of primeval forces. From the first His word was omnipotent, and by the utterance thereof without struggle he quelled the tumult of chaos ; and by that word He summoned into being each new order of things He willed to create. *In the beginning, God ;* so the Hebrew lays broad and deep the foundation of all forms of human faith worthy to be called Religion.

(To be continued.)

THE CHILDREN'S ACT, 1908.

BY S. SHANNON MILLIN, *Barrister-at-Law.*

“Do ye hear the children weeping, O my brothers,

Ere the sorrow comes with years ?

They are leaning their young heads against their mothers,

And that cannot stop their tears.

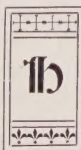
They look up with their pale and sunken faces,

And their look is dread to see,

For they mind you of their angels in high places,

With eyes turned on Deity.”

E. B. Browning.



IS Majesty the King, by wise and active diplomacy, has brought the nation into more friendly relationship with foreign powers, and has won for himself the name of Edward, The Peacemaker. Milton has exclaimed, “Peace hath her victories no less renowned than War,” and the year which marked the Ter-centenary of his birth has seen the children's *magna charta*

added to the long list of statutes dealing with domestic legislation. On 21st December, 1908, the Royal Assent was given to "An Act to consolidate and amend the Law relating to the Protection of Children and Young Persons, Reformatory and Industrial Schools, and Juvenile Offenders, and otherwise to amend the Law with respect to Children and Young Persons." The Act, which came into operation on 1st April, is divided into six parts:—1st, Infant Life Protection; 2nd, Prevention of Cruelty to Children and Young Persons; 3rd, Juvenile Smoking; 4th, Reformatory and Industrial Schools; 5th, Juvenile Offenders; and 6th, Miscellaneous and General. Under these various heads the law relating to children is embodied, and any one who carefully reads its 134 sections will see that the legislature has made a determined attempt to throw its protecting arm around the lives of those who are too weak to guard off impending danger.

One of the important features of this branch of the law is the enforcing of parental duty, whether in the case of a parent, or of one who is regarded as being invested with the rights of a parent, and the neglect of such duty is punishable by various penalties. The person who receives an infant for reward must, under inspection, nurture the child in a careful manner, and under no consideration shall that person have an insurable interest in such child, while any person who insures, or attempts to insure, such child shall be liable to imprisonment, or a fine not exceeding £25. The overlaying of an infant, under three, by a mother, or other person over sixteen, who goes to bed in a state of intoxication, is punishable by imprisonment for two years. Any person who gives intoxicating liquor to a child under five, except in urgent cases, such as sickness or apprehended sickness, is liable to £3 penalty. If a child, under seven is burned in an open grate by reason of the absence of necessary precautions to prevent such accident, the person in charge of the child is liable to £10 penalty, and may be proceeded against

by indictment. To allow a child, between four and sixteen, to frequent a house of bad character, is a misdemeanour, punishable by £25 fine, *and* six months' imprisonment. A vagrant taking a child, over five, from place to place to the neglect of its education may be apprehended without a warrant, and is liable to a fine of 20/-. A person allowing a child under his or her care to solicit alms in the street is liable to a fine of £25 *and* imprisonment for three months. A person who is convicted, on indictment, of cruelty to children (which includes not only physical cruelty but such treatment as is calculated to lead to the corruption of their moral character) is liable to £100 fine *and* two years' imprisonment with hard labour.

But while the Act insists on the proper exercise of parental care on the part of those primarily responsible, it does not overlook the paternal character with which the state has been previously entrusted. One of the main objects aimed at is the prevention, as far as possible, of the waifs and strays recruiting in the ranks of crime. For this purpose the Act creates a Juvenile Court (which owes its origin to a practice adopted in Dublin in 1904) where all young offenders *must* be tried, and every precaution taken to avoid the contaminating influence of old offenders upon the juvenile delinquents. Sentence of death shall not be pronounced or recorded against any child under sixteen, nor shall such child be sentenced to penal servitude for any offence. Juvenile smoking is forbidden, and a constable may take a cigarette from any boy apparently under sixteen. No child shall be allowed to enter the bar of any licensed premises. The Court of Petty Sessions has power to send to a certified Industrial School any child (a) found begging in the street; (b) found wandering without a home; (c) found destitute; (d) whose parents are unfit to have care of it; (e) who frequents the company of a reputed thief or an improper person, etc. Similar provisions are made with regard to a

Day Industrial School in which industrial training, elementary education, and one or more meals a day but not lodging, are provided. The Chief Secretary may cause any Irish institution for the reception of poor children to be inspected, and, after such inspection, may certify that it is fit for the reception of youthful offenders, but such certificate is, at any time, liable to be withdrawn or suspended. The parent, or other person liable to maintain a youthful offender may be ordered to pay a weekly sum towards the support of such offender; and, if the court is of opinion that such parent has condoned to the commission of an offence by neglecting to exercise due care of the child, he may be ordered to pay a penalty, or give security for the child's future good behaviour.

It is a matter for congratulation that amid the complications of modern life the nation has been aroused to a sense of responsibility towards its potential citizens, and that all parties have sunk their political differences in the interest of the children's welfare. The Act aims at shutting the prison door and opening the door of hope, but its effective working can only be accomplished by the active support of public opinion. In civic life there is much scope for still further activities in assisting and promoting social reform. The Birmingham City Council recently passed a bye-law that "No girl of fourteen years of age, or over that age and under sixteen years of age, shall be employed or engage in street trading at any time unless she is accompanied by a parent or guardian." Birmingham has thus set an example which other large centres of commercial activity might follow with advantage to the community, for the dangers that beset a child who is exposed to the temptations of a street life are well-known. It cannot be too strongly urged upon men and women of all classes that—

"The Chivalry of Modern Life is the performance of Public Duty."

THE CHILDREN'S CHARTER.

(From the Medical Point of View.)

BY JOHN CAMPBELL, M.A., M.D., F.R.C.S.
(ENG.)



FROM the medical standpoint this is one of the most important measures which has recently been enacted. It is a gratifying proof that a public conscience exists amidst the evil and selfish tendencies which are so much in evidence.

The great need for some protection for infant life is really known only to the few whose occupations bring them into close contact with the filthy undercurrents of modern life. The fact that a continuous "slaughter of the innocents" is in progress is but dimly outlined in the minds of the many, whose knowledge is derived from the comparatively few cases which are exposed in the newspapers. Hence it is very difficult to bring home the truth to many people without being regarded as guilty of gross exaggeration. This Act will doubtless do much to protect the lives of the nameless and helpless children who are daily being handed over in secret to the baby-farmer, as well as of those who, from loss of parents or other causes, have to be reared by foster-mothers. While it is often difficult to legally prove that the death of an infant, which has been entrusted to some one whose occupation it is to "adopt" children for a consideration, has been wilfully brought about, there is no doubt that the death-rate among such children is enormous. The fine healthy infant which is secretly transferred, within a few days or weeks of its birth, to the professional "adopter," is as certainly condemned to death as the criminal upon whom the judge has passed the sentence of execution. The new Act will do much to lessen this woeful waste of life. The same may be said of the section dealing with cruelty to children and young persons. Even when death is not brought about there is a great deal of permanent ill-health and disease produced by insuffi-

cient or improper feeding, by want of proper nursing and attention during the illnesses of childhood, and by actual cruelty practised on the hapless victims.

The suffocation of children is one of the painful features of life in large industrial communities. It is almost invariably the result of drinking on the part of the parents. The mother need not necessarily have been drunk in the generally accepted sense, but she has, in almost every case, had her sensibilities numbed by alcohol when she retired to rest. The coroner's jury naturally sympathises with the parents in their unhappy plight, but in truth such sympathy is but ill-merited in most cases. No more important clause exists in the Act than that dealing with burning. In both town and country the people need to be educated in the risks of exposing young children to the possibility of being burned or scalded. A little forethought would have prevented most of the sad accidents, which have been followed by a fatal result, as well as most of those which are unheard of because not fatal, but which are the cause of much suffering and many deformities.

Those parts of the Act which make it an offence to expose a child to immoral influences, and which enable the courts to regard habitual drunkenness as an aggravation of acts of cruelty, are as important as they are necessary. Persons guilty of such conduct are not likely to be influenced in any other way than by the fear of punishment.

The attempt which the Act makes to repress juvenile smoking is a laudable one. No one can doubt the harmful effect which smoking has upon the young and growing organism, and many candid smokers would confess that even adults would often enjoy better health and digestion if they abandoned the habit. This clause in the Act will not only have a deterrent influence on the youth of the country, but it will probably also have an indirect influence on the future manhood of the nation by making smoking a less fashionable practice than it is. Without taking

any extreme view it may be safely said that if the consumption of tobacco were reduced by one-half the men as well as the boys of the race would be all the better for it.

While fully realising the great step in advance which this Act marks, it is well to look at the matter in other ways. In one sense the passage of such an Act through Parliament is a proof of the beneficent influence of Christianity upon the British nation. In another sense the very existence of the need for such an Act may be advanced as evidence that we are far from being Christians from Christ's point of view. You cannot compel a people to be moral by Act of Parliament. If the teaching of religion to the young does not inculcate upon them the supreme importance of character and conduct as judged by the standard set up for us by Christ himself, all the enactments of Imperial Parliament will fail to do more than repress the most public and glaring instances of bad conduct. Repressive legislation will do good, but it will also develop the devilish cunning which will be necessary to render repressive legislation comparatively inert unless the religious teacher is continually at work moulding the youthful and the adult mind and developing the spiritual qualities latent in the human heart. The "Children's Charter" is but a step forward. Many of the evils which it aims at counteracting have their origin in the secret misconduct of the well-to-do who have been reared under religious influences, and have had opportunities of learning to regulate their conduct in accordance with Christian principles. The baby-farmer and the mercenary foster-mother exist because of the vices of the upper and middle classes. Were these classes of society what they should be the temptation to destroy infant life and the opportunity to ill-treat children would not be so great as it is. This fact should be faced. People are too prone to think of crimes of this kind as connected only with the socially inferior and degraded, while the truth is that

they have their origin in the educated and well-to-do. The attention of the religious teacher should be focussed upon the formation of the character and conduct of those who are in respectable positions. When he has got their moral nature properly developed he will have removed the means and the opportunity to do ill deeds from the classes which supply baby-farmers and mercenary foster-mothers, and will be in a position to effectually engage in reforming the "submerged tenth." It is very doubtful whether the popular varieties of Christianity are capable of doing what is required. At all events results indicate that a high practical standard of character and conduct is not being very generally produced under present conditions.

For the Children.

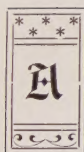
THE RIVER OF LIFE.

BY A SUNDAY SCHOOL TEACHER.

"Though lowly here our lot may be,
And loving work have we to do;
In faith and truth to follow him
Whose lot was lowly too.

Our lives, enriched with gentle thoughts
And loving deeds, may be
A stream that still the nobler grows
The nearer to the sea.

To duty firm, to conscience true,
However tried and pressed,
In God's clear sight high work we do
If we but do our best."



GOOD many of you children, if you have taken part in the examination which has just been held in our Sunday Schools, have learnt this hymn by heart. And if you've learnt it *by heart*, then you've learnt it *by mind* as well, and have had it all explained to you. But perhaps a few of you are hearing it now for the first time, and perhaps some of you have not really followed out one thought that seems to me the most helpful idea in this beautiful hymn.

It is this verse of it—

"Our lives, enriched with gentle thoughts
And loving deeds, may be
A stream that still the nobler grows
The nearer to the sea;"

or turn that into prose for yourselves, to make it even clearer: "Our lives, made rich with gentle thoughts and loving deeds, may be like a stream that grows always nobler as it comes nearer to the sea."

If you went climbing this very day among the mountains in County Down, not where the Mourne Mountains rise steeply up from the sea at Newcastle or Rostrevor, but right among the lower Slieve Croob, you would find on the slope of one of the hills there a certain little mountain stream.

Just now, with bright April sunshine and soft April rain, with blue-gray shadows and golden lights moving upon all the hills like waves upon the sea, with the young green peeping on heather clumps, and grass, and bracken, and the birds calling clear and sweet through the silence, and the hardy little mountain lambs perhaps scampering on high places that you could hardly get to by yourselves, you would think this clear little stream had a very pleasant birth-place, and that it might dance and chatter for a long way over the brown stones of its bed before it found a place that would be pleasanter and better for it to be in. But the little stream knows its duty. It comes tumbling down through the mountains; it is joined by other little streams, and then it cuts a wider passage for itself and then through turf and through rock. As it grows wider, and as it comes lower down through the valleys, it flows along more steadily and soberly. It gets deeper and stronger. It is something that could be made use of now, as well as something that is beautiful. When it gets to Dromore, it is already a river. When it gets to Lisburn it lends itself to making a canal, and the lighters carry coals, and food, and heavy loads along it from one town to another, as if it were a kind of road. When it gets to Belfast, this river that we have been following, flows at last out into the

broad lough, and the lough leads out to sea, and so the ships of all the world can come to meet the Lagan, the tiny stream that has travelled through two counties down from the hills.

Now can you turn back to the hymn, and see how our lives are to be made like the noble stream? There is no brighter time than childhood, no prettier and no easier time. But the easy time will not last. We must all come down through the world, through life, to meet the greater sea. Our good opportunities, our chances, are the meeting-streams that we must widen our banks to receive. The work we learn to do is like the towns through which the river runs, and the canal between the towns, because there we are of use. Our hearts must grow wider, and our heads must grow stronger, as we go along, and we must do our work smoothly and fully, if we are to grow always more noble as the river of our life comes nearer to the sea.

OBITUARY.

MR. JAMES DONNELL.

On 22nd April, in the City Cemetery, were interred the remains of James Donnell, sexton and caretaker, the faithful servant of the First Presbyterian Congregation, Rosemary Street, Belfast. Mr. Donnell was a native of Newry, and became a soldier when only a boy, serving as a corporal in the Band of the 44th East Essex Regiment in Burma, India, Egypt, and South Africa. He left the Army in 1891, after twenty-one years' service, and became the sexton of the church and caretaker of the Central Hall in the same year. No one could have filled the places better, and his loss will be mourned by the whole Congregation. He had qualities which endeared him to all who knew him. During the last year, being in failing health, the Church Committee provided him with an assistant, but, like a true soldier, he stuck to his post and died in harness, having attended to the Sunday Services on the previous day. He leaves a widow, but no

children. In the absence of the Rev. H. J. Rossington at the Conference in Bolton, the funeral service was performed by the Rev. James Kennedy, of Larne, and the Rev. Alfred Turner, of Templepatrick.

REPORTS.

Belfast: First Church.—In accordance with the custom in recent years the Band of Hope concluded its winter session with a United Meeting, held in the Central Hall on April 7th. The President (Rev. H. J. Rossington, M.A., B.D.) gave a very cordial welcome to the friends who had come from neighbouring Sunday Schools, and spoke of the help and encouragement which such friendly co-operation afforded. But a very practical illustration was forthcoming when the programme was presented, for its varied items were contributed by the members of Holywood, Stanhope Street, Mountpottinger, and the First Church Bands of Hope. Miss Ivy Black, an outside friend, delighted the audience with her songs, "The Moorish Maid" and "Angus Macdonald," receiving an encore for the first-named. The Holywood friends showed their versatility in an unmistakable way. Miss May Patterson recited excellently "Curfew shall not Ring To-night," and was encored; while Master Ian M'Crum gave much pleasure by his pianoforte solos. Not content with this display of their talents, the last two performers appeared later in a different role, and along with Miss Patterson, sister of the reciter, and Master M'Crum, brother of the pianist, and himself also a promising pianist, they gave an attractive rendering of a song for four voices. Miss Cheshire, of Mountpottinger, selected a familiar Irish song, which not only delighted the audience but also showed up her sympathetic voice to advantage. The two part songs given by the Stanhope Street Choir were well given and appreciated, while the members of the First Church Band of Hope cleverly acted a charming little Hallow-

e'en play. The large audience present thoroughly enjoyed the long and varied programme, and the meeting was a complete success in every respect.

Downpatrick.—On Thursday night, 15th April, a variety entertainment in the Assembly Hall by the Band of Hope of the First Presbyterian Non-Subscribing Congregation, attracted a large gathering. Everybody was delighted with the beautiful singing and other performances of the children. They showed astonishing proficiency, and too much praise cannot be given to Mrs. Dunbar, wife of the respected Minister of the Congregation, for the careful training imparted, which, besides serving an educational purpose, afforded recreation during the long winter evenings. Special mention may be made of the song, "Suffragettes," and the drill, "Musical Bells," by the Seniors. A dash of colour was given to the proceedings by the prettily-tinted dresses of the children. The following took part in the programme: Misses Maggie Hogg, Laura Cochrane, Dolly Cochrane, Lily Bell, Florrie M'Cullough, Ella Neill, Molly Bell, Annie M'Cullough, Rita Cochrane, Mabel Dickson, Annie Dickson, Masters Norman Cochrane, James Hogg, John Keown, and Joseph Hogg. A prologue by Miss Dolly and Master Norman Cochrane was very effective. The songs by the Seniors were "Silver Bells," "The Suffragettes," "Flowery garlands," "When I was a Girl, You Know," and "Miss Milligan's Girls"; and the Juniors' contributions were "Hurrah for the Songs we Sing" and "The Little Disaster." Then, at intervals came tambourine, cymbal, wheel, triangle, and flag drill, and musical bells. Recitations were cleverly delivered, *viz.*, "The Little Cup-Bearer," Miss Florrie M'Cullough; "Little Mischief," Miss Rita Cochrane; and "A Boy's Troubles," Master John Keown; while Miss Lily Bell and Master James Hogg took part in an epilogue. The accompaniments were played by Mrs. Dunbar, and the *finale* was "God Save the King." Thanks are due to

Mr. James Dickson for his artistic decoration of the platform, and to Mr. Joseph Newman and others who rendered willing assistance.

Killinchy.—On Saturday, April 3rd, a Tea and Presentation to Mrs. M'Cormick, late Organist of the Church, took place in connection with her marriage. Owing to the exceptional violence of the weather, Mrs. M'Cormick was unable to venture out of her island home, and the presentation had to be made by deputy to her sister, Miss M'Ilwrath, who proved an adequate substitute. The tea was given by the ladies of the Congregation. A most excellent repast was provided and thoroughly enjoyed by about forty persons who had braved the inclement weather to be present. A very happy evening was spent, marred only by the absence of the happy couple whom we sought to honour. The presentation took the form of a handsome suite of furniture which was much admired by all. It was unanimously agreed that the Presentation Committee—Messrs. Jas. Osborne, John Morrow and John Lindsay—had done their duty very well. The Rev. D. J. Williams was in the chair and spoke of the desire of the Congregation to honour a faithful worker on her marriage, and that Mrs. M'Cormick had shown an example of faithfulness which others might imitate with advantage. He spoke of the good wishes which accompanied the gift, and on behalf of the subscribers wished well to the happy couple in the future. Mr. John Morrow, in a neat speech worthy of the occasion, made the presentation, and in well-chosen words reminded the company that Mrs. M'Cormick had remained faithful and had served in the Sunday School in a critical period of strain and stress. An interesting programme was provided. Miss Stewart, Comber; Miss M'Ilwrath, Miss M'Briar, Miss Hayes and Mr. Frank Bishop contributing songs. Our thanks are especially due to Miss Stewart whose songs and recitations received the applause which they thoroughly de-

served. The weather, unfortunately, kept a large number of people away, and this was much to be regretted as the ladies, with their usual generosity, had provided a sumptuous tea; but in spite of all the social gathering was distinctly successful. Votes of thanks to the artistes and the ladies, proposed by Rev. D. J. Williams, and seconded by Mr. Jas. Osborne, and the singing of a hymn and the pronouncement of the Benediction brought the proceedings to a close.

Larne.—On March 26th a most enjoyable Sunday School and Band of Hope Entertainment was given in the School room. The weather was unusually fine and so a well filled house rewarded the efforts of those who organised the entertainment. At 7-15 grace was said by the Minister, and a delicious tea prepared in the Manse was served by the members of the Senior Girls' Class, under the direction of their teacher, Miss Nelson, Trafalgar, and Miss Gledhill. The tea-makers were—the Misses Wallace, the Misses Nelson, Miss White, Miss Maggie Beggs, and the Misses Aicken, assisted by Messrs. F. Wright, Joe Nelson, J. W. Mc'Ninch, jun., Josias Boyd, Tom Magill, N. Canning, and Tom Bell as stewards. After tea a short address was delivered by Rev. J. Kennedy, in which he referred to the recently enacted Act for the protection of children, emphasised the evils arising from the consumption of tobacco by young growing people, and besought all his young friends to abstain from the pernicious weed, especially in the form of cigarettes, as well as from strong drink, until attaining the age of 21 at least. A very good programme was then submitted consisting of songs by Miss Janie Gledhill, Miss Annie Wallace, and Miss Aggie Crawford (the latter a very juvenile songstress, whose pure sweet soprano thrilled and delighted the audience), Messrs. Jim and Norman Canning, and Mr. Jim Meneilly. Duets (in costume) by Mr. Meneilly and Miss Annie Wallace, and Miss Martha Aicken, and by the Misses Meneilly. Skilful hands and good taste had trans-

formed the platform into an operatic stage with curtains, footlights, &c. Here a series of very pretty living pictures symbolic of the seasons was presented by Miss A. Wallace as "Spring," Miss A. Meneilly as "Summer," Miss I. Meneilly as "Autumn," and Miss M. Aicken as "Winter." This item was succeeded by one equally charming, entitled "Spring Flowers," namely, "Daisy," Miss Aggie Crawford; "Forget-me-not," Miss S. Wallace; "Buttercup," Miss I. Meneilly; "Bramble," Miss A. Meneilly; and "Rose," Miss M. Aicken. As each young lady sang her song, decorated with the appropriate flowers or other symbols, and surrounded by richly-coloured drapery with subdued footlights, very pleasing spectacles were presented. Miss Legge, of Belfast, contributed a brilliant pianoforte solo, and also played at intervals during the evening, while Master Willie Mundell made his *debut* as a violinist and acquitted himself creditably in "In Happy Moments." But the outstanding feature of the evening was a humorous sketch entitled "Paddy's Mistakes," in which the performers were Miss Gledhill, Miss Beggs, Mr. Wright, Mr. Jim Meneilly, and Messrs. Jim and Norman Canning. The title role was taken and ably sustained by Mr. Jim Canning, and while all acquitted themselves admirably, Mr. Canning evinced undoubted histrionic talent of a high order, and in his impersonation showed how it was possible to be witty and humorous without descending to buffoonery; and that though a poor Irishman may blunder he may have the instincts and chivalrous disposition of a gentleman. Miss Legge and Miss Janie Gledhill, the latter of whom had spent much time and labour in preparing the young people for their several parts played the accompaniments during the evening. At 10-30 o'clock a verse of the "Old Hundredth" and Benediction closed a very happy meeting."

Rademon.—On Friday evening, April 2nd, was held the last meeting for the present season of the Total Abstinence

Society. The meetings have taken place monthly since October, and have been very well attended. The Session must be regarded as the most successful in the history of the Society. All denominations in the neighbourhood are interested in the work. About one hundred and ten people assembled at the closing meeting to hear the children of the Reciting Class speaking the pieces prepared for the competition. Mr. Atkinson, of the Irish Temperance League, was present to discharge the duties of judge; and though the task of summing up the merits of the different competitors was certainly not easy, his awards were received by the audience with hearty applause. The Senior boys and girls were tried in Macaulay's "Horatius," and the Juniors in Byron's "Childe Harold's Good-Night." Valuable book prizes were provided for the winners by five friends of the Society. The lucky children were Sarah J. Robinson, Lizzie Dunn, Sarah J. Alexander, Hugh Robinson, and John Robinson. At intervals, songs and recitations were contributed by Miss Stewart, Miss Annie Morrison, Miss Rachael Spratt, Miss Sarah Robinson, and Miss Ellen Dunn. A short address was given by Mr. Atkinson, to whom a hearty vote of thanks was passed, on the motion of Mr. W. R. Todd, seconded by Mr. Henry M'Robert. It was announced that the Reciting Class would be resumed at the beginning of September.

The Ulster Unitarian Christian Association.—The Annual Meeting of this Association took place on the evening of the 5th April, in the Central Hall, Belfast, under the chairmanship of Rev. Dr. Mellone. Religious exercises were conducted by Rev. T. Munn, after which Rev. J. A. Kelly presented the Annual Report. The Treasurer's Statement, read by Rev. G. Slipper, showed a balance due to the Treasurer. The Chairman moved the adoption of the reports, and in seconding the motion Mr. John Rogers referred with regret to the deficit, and urged that more enthusiasm should be thrown into the

matter, and he suggested that the Congregations should take a greater interest in the Association. Replying to a vote of thanks for his services in delivering the annual sermons, the Rev. M. S. Dunbar addressed the meeting on the subject of missionary zeal as modified by Unitarian principles. On the motion of Principal Gordon, seconded by Rev. H. J. Rossington, a resolution was passed in the following terms—"That this meeting renews its adhesion to the principles and objects of the Association as set forth in the Rules." A vote of thanks to the Chairman was proposed by Miss Charlotte Bruce, and seconded by Miss Nelson, after which the meeting was closed with religious exercises conducted by Rev. M. S. Dunbar.

The Unity Guild.—The March meeting took place on the 24th of that month in the Rosemary Hall, when Rev. W. H. Drummond, B.A., gave a Lantern Lecture entitled "Wanderings in Sicily," this being the outcome of his trip in search of health during the previous year. In view of the recent earthquake in Messina, the lecture had special interest, and slides were thrown upon the screen showing the town as it appeared at the time of the lecturer's visit, as also some that he had obtained which depicted the awful ruin caused by the disastrous shocks. Owing to the very wet night the audience did not reach the dimensions looked for and deserved. It is expected that the Annual Service will be held on a convenient Sunday in May, and particulars will be announced in due course.

Mr. Henry M'Robert, Market Square, Ballynahinch, Co. Down, would be much obliged for the following numbers of *The Disciple* to enable him to complete his set:—March and April, 1881; June and September, 1882; January, March, June, July and August, 1883.

Printed by J. W. Boyd, 2, Union Street (first door from Donegall Street), Belfast. May also be had from Miss M'Caw, the Depository, Rosemary Street, Belfast; and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, Moneyrea, Comber, Co. Down.

Ulster Unitarian Christian Association,

35, Rosemary Street, Belfast.

Business Hours—10 till 5.

Hon. Secretary—Rev. J. A. KELLY.

Saturdays—10 till 2.

Assist. Secretary—Rev. G. J. SLIPPER.

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